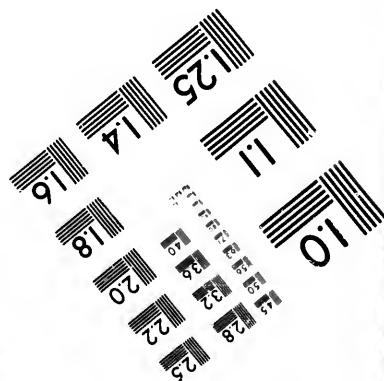
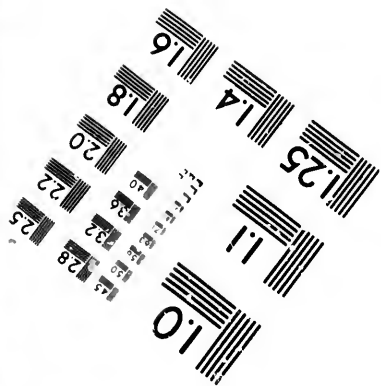
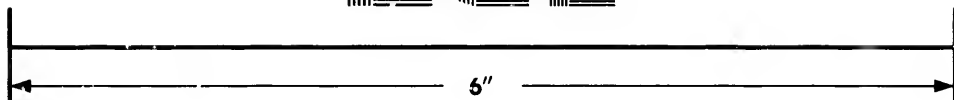
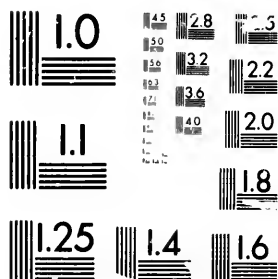


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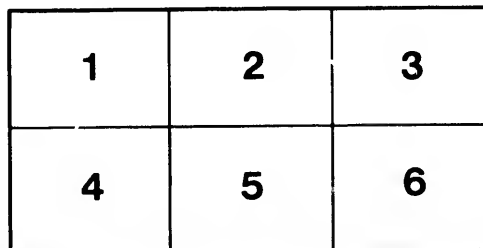
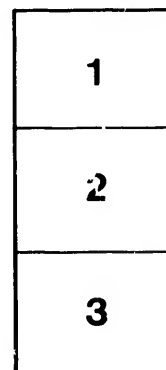
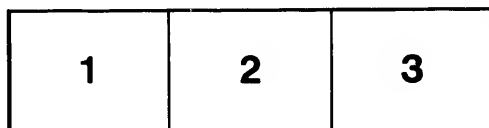
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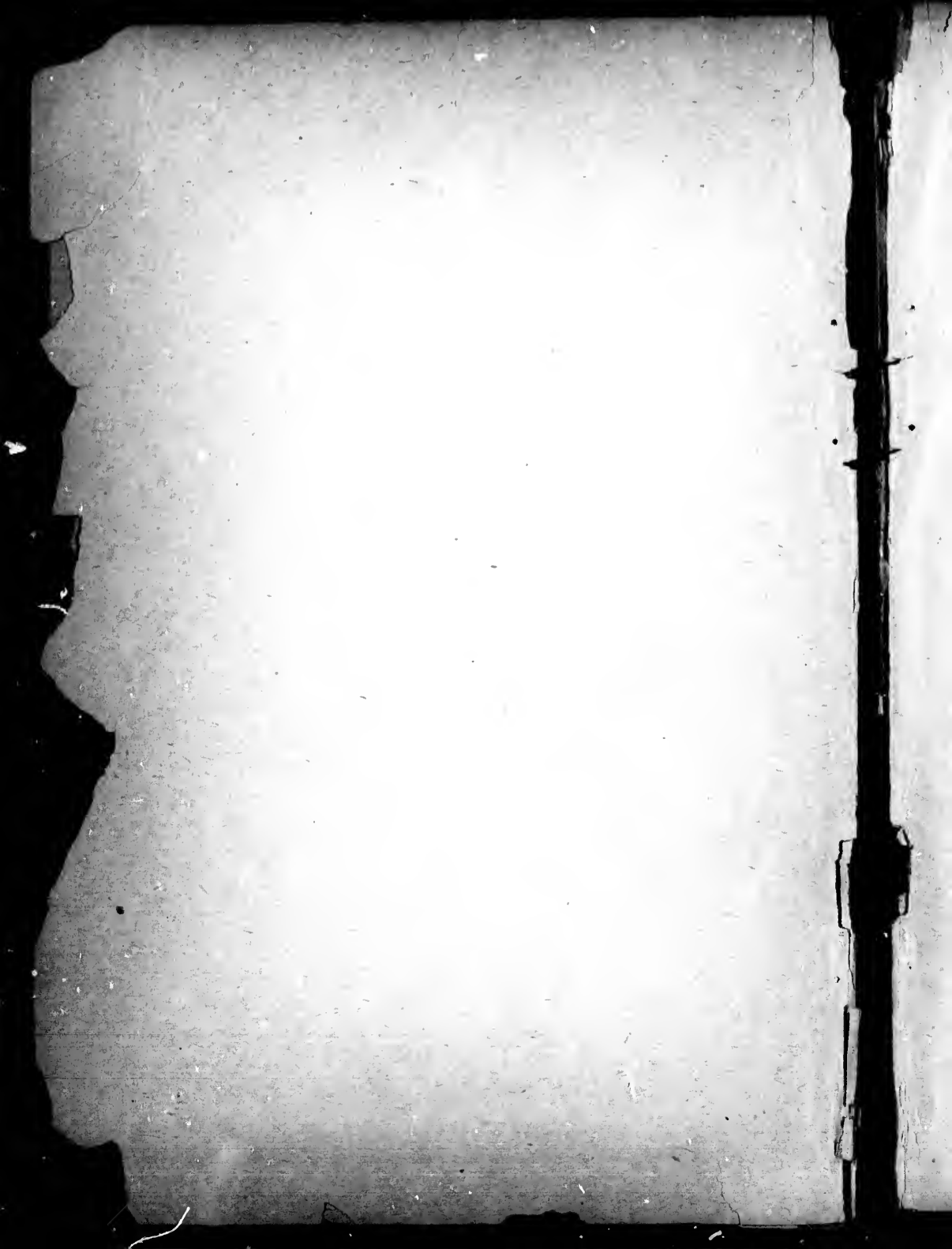
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PREFACE.

The author, in penning these lines, does so with the knowledge that there are many groping in heathenish darkness, regarding the most important truths and doctrines of Life. Especially the young, who, as the chaff, are driven away through the rush and worry of every-day life, into mad careers or untimely graves—as the world is ever wont to indulge in many unlawful and licentious intercourses to relieve Dame Nature of oppression. It becomes some one to speak out without reservation against these crimes, their causes and arrestives; as a timely hint sometimes saves a ship which otherwise might founder.

For the soul to be without knowledge, it is not good. Yea, saith the Scriptures, “Buy the truth, and sell it not.” “For want of knowledge my people perish.” “They are as unstable as water.” “Walking every one after the imagination of his own heart.”





PHILOSOPHY OF LIFE.

THE question might naturally be asked, "What is Life, and on what does it depend?" Theoretically it may be answered thus :

It depends on digestion, production and retaining vitality or enough vitalizing life fluid to keep in pace with the daily loss or waste of the same. From the day a soul is born until the day of death, naturally speaking, digestion begins, and proceeds to carry on the work of supplying nature with vitality and strength. With the exception of brief intervals when excess or intemperance of some kind has clogged the course of nature and demanded a rest, wherein the body could regain its lost power to work. Or some poison or unwholesome food has been used that has acted as a poison to the system and produced exhaustion. As I have remarked, vitality is lost or oppressed when nature refuses to do her proper work of recuperating the body. And it behoves everybody who lays claim to bodily health to see to it themselves that the *stomach* is supplied with proper food in sufficient quantities to satisfy hunger, and when that is done, to work in moderation and not in excess, for be-

yond moderation lies intemperance. That none are compelled to go without their own consent. Let each be a law unto themselves after they have satisfied the laws of God, in whom is no excess.

Build not your house upon the sands of humanity, or ignorance, or doubt. But upon the truths of ancient and modern history that prove to you that all excesses in *living* and doing in any line of life detract from the pleasure of living to that degree that it may be said there is no pleasure in it. The time was and is now with many, when they floated along with the common circumstances and ways of life, not dreaming or believing in a better way. But the nineteenth century has brought about proof by many, that man can make circumstances for himself when circumstances are unfavorable. Man has the undoubted right of pleasing himself and living in accordance with nature and nature's laws, so long as he injures not others. Humanity has no claims upon the life of another to the production of misery. But the habits and fashions sometimes seem to have. We need not yield to them. The wild animals are secretly preserved from the inhuman skill of humanity by the higher powers which protest against all secret sins and inhuman treatment. The animals were made for man, while man made a proper use of them. But when improperly treated they are made a curse unto him, and are not sanctioned by the Creator of them. Circumstances do not always favor some part of humanity, but they may not always remain in those unfavorable conditions which degraded humanity has placed them. Indeed it is hard for multitudes to show a sign of civili-

zation under some of the most oppressing of circumstances that parentage has placed them in. It seems to have been truly said in Scripture that some are born to be destroyed, for they lack any convenience to a proper life or comfortable living. Failing this, they often commit suicide to evade the imposters of this world, who go about seeking whom they may devour. Many do not receive enough wholesome food to sustain the wants of *nature* or the loss of vitality that must be expended to gain a *livelihood*; for the reason that the world has not enough generous inhabitants to feed those who work and depend upon them for support. The nature of the majority of earth's creation love to gain much and give little, withhold all they can, or, as Scripture saith, *grind* the poor. As well might they eat their own flesh, hoping to be the better, for the end is *poverty* of body or soul, or both. For no man can be a gainer through those principles. We need only look to the animals domesticated about a man's home to tell how he treats them, and the haggard faces of his servants, who attend him, to know how he supplies their wants. Nature revolts at such men's Christianity or civilization, for it's all a sham and pure mockery.

The man of pure principles looks well to his flocks and his herds "and is not a niggard over them," knowing full well that he cannot receive profit without proper care—get out of them what he doesn't put into them. Unwholesome food and drink is the cause of one-half of the poverty and misery of any nation or people, and so long as humanity continues to follow the same manner of *living* that past generations, have done, so long will poverty, crime and misery exist.

VITALITY RETAINED.

Eat, digest, produce and retain your own vitality and strength; these are words easily spoken, but not so easily followed or imagined. But possible to some, and possible to any enlightened person who has received the transforming principle taught by Jesus of Nazareth, when He said, "Be not conformed to the ways of the world, but transformed in the renewing of your minds." With *Christ* names and forms of doctrine were nothing; denominations and sects were nothing; but a new creature born again after the spirit of Himself.

Willing to be anything or nothing for Him who would as willingly serve as be served. With Christ, mind was the man, and body was the house wherein to live and keep inviolate from the false and untrue.

Body was the house to build upon a rock (Christ), not the sands of conflicting arguments and false imaginations and teachings conjured by *men*. Mind hath built all things that are, and the mind of Christ hath built all things that are secure and lasting. Failure proceeds from following the body or *flesh*—the will of the body or *flesh*. Mind overcomes flesh and body—rises above and is superior to it. Mind places a restraint upon all unholy affections and ambitions, and guards against unholy desires, passions and acts of *men*. Thus vitality, the living force of the body, is retained within, as a guarded citadel, with its soldiers ready in all emergencies. Vitality resists diseases and poisons that daily come in contact with human nature, but does not always come off victorious, for the reason that some have not

care enough of their natural body to cease stowing away all manner of garbage within it, so that it becomes a moral cesspool to the exclusion of all that is wholesome. Did people care as much for the inner parts as they are wont to do for the outer appearance of themselves, sickness would be the exception instead of the rule, or custom. Mind was made to *rule* the man, body, soul and appetite; to cause life to build up and keep *strong* unto a good old age, leaving death without a pain or struggle.

The blood flows as the mind wills; the feet walk as the mind determines. Health returns as the mind returns to the will of *Christ*, or as the mind follows the leadings of Him who knew what was good for man in all ages.

Did Christ partake of all manner of noxious ingredients, as modern society do? On the contrary, we read of his cautiousness and choice of food. And He, being a Jew, rejected much of what common and ignorant people readily choose. Thus He defiled not His body with a multitude of noxious ingredients, suited to cause dyspepsia and many other forms of disorder and derangement of the organs of life.

When will man cease to follow the multitude to evil? Usually, when he is unable to exist any longer in his foolish way, and compelled by force of circumstances and pain how to increase vitality and strength. As with every evil there is a cause, first seek out the *cause* and do away with it, and the effect or evil will cease or depart. As I have shown by a pen picture, the cause of disease or pain to be the loss of vitality and the use of noxious and unwholesome food, which causeth these

losses in *part*; then *cease* to make use of those things which learned men in modern, as well as ancient times, have foretold and prohibited, and cease to dwell upon things hateful and disgraceful to common sense, and lost vitality will be restored by degrees to its normal condition.

But not while the mind wills to walk contrary to *truth* and sound doctrine, for, as the Scripture saith: "He that willeth to do shall know of the doctrines; Blindness is a bar to knowledge." And "A stubborn will resisteth the truth that maketh one see." As it has been remarked, the mind must rule, in order to bring back strength to a weak constitution, or one run down. For in heaven, all is mind; as with God, all is *spirit* or mind. Do not confound God with persons or look upon Him as literally personal—*one* being or *three*. For God is everywhere as well as any one place or places. Not being personal, He is everywhere that man is, or animal; for by His spirit He rules and feedeth them and guides their daily course and intercourse. Then it follows, as God is spirit and love, the strongest power existing, He is in every heart until forced to depart by the will and consent of the person from whom He departs. Now, as I have shown you that God is everywhere, as well as one place, and that He is love, and can do no evil, it is readily seen and understood that God ruleth by love, and not by force, as all the past nations of the earth have done, and are doing in part now. But to return to the subject in mind: God is *love* and *truth*, which is another attribute of God or name; invites you, nay, even demands your surrender, body, soul, and spirit unto Him, if you would be healed of disease,

which is, according to Scripture, *called* disorder, caused by a departure from God's laws or the laws of Nature, or both. The laws of Nature are God's laws written upon Nature, while the Laws of God are written in Scripture for our *instruction*, that *we* may *see* and understand that the laws of Nature are in accordance with His spoken Word, although written by His personal servants or disciples.

He says, search the Scriptures, for in them is eternal life or lasting life ; all other kinds and forms of doctrine fail and are not lasting. Within them is written the manner of food ye shall eat, and that ye shall not eat. Certain kinds are prohibited forever from being used, other kinds are granted. Laws of cleanliness and knowledge and description of the various forms of disorder that proceed from filthy food and licentious living. The Jews in former times were brought up under these instructions, and regard them to this day. The swine they will not *eat*, the most noxious in the list, according to Scripture and experience—with the exception of their objection to Christ as the Messiah. Many Jews would to-day be the foremost people of the world, and unto them is the promise given that they shall return to their once-loved and holy state ; as they fell through ignorance of Him who came to save them. To go a little further, we may see why He, Jesus, came to save, and how He desired to save them—not by being a proud king, and ruling as by an iron rod, as the Jewish nations rather supposed, but by knowledge and love—knowledge of the cause of all things, both good and evil ; knowledge of the effect before the cause was in action. Thus love, the

ruling power, caused Jesus the Perfect One to go out into all the earth, as a teacher to instruct them in and about the true way of living, that they might have life—true life—not as they had been used to having, sometimes well and sometimes sick and in torment, but health continually by following His instructions. Now let us see what were His instructions, or a part of them, in reference to sickness and health and everyday life. In the first place let us see what He said unto Martha, who would have Him take part between her and her sister Mary. Did he not say unto her, “Martha, Martha, thou art troubled about many things; but Mary, she hath chosen the better part.” What had Mary chosen? To follow Christ. She was busily studying His way, and what she could do for Him. What did He say unto the licentious woman, who was on the point of being stoned to death, and her accusers. Did He not in a moment judge them and put them to shame by a simple question, which of you have not sinned, let him cast a stone at her, and in a moment tell her to go and sin no more. Thus disobeying the laws of her instinct by depraved nature, and allowing her better nature to rise and call Him blessed who had released her.

And as to food and cleanliness, His words were ever finding some way of avoiding the false and the foolish. To some He would apply one thing, and to others another, showing that He had an eye to cause, and the necessary remedy. Simple and always effectual were His applications. On one occasion clay, and on another spittle, and no doubt a personal command as regards food and cleanliness—though not always mentioned.

Bathing in running water was recommended, long before His time, with uncommon success. And He did not denounce the practice, however He may have considered it. And as *food*, it is written, He ate butter and honey, that He might know to choose the good, and refuse the evil; and at other times, bread and fish was His portion, and His disciples', and very likely they were fresh, not salted and unfit, for as a rule with God's people they were commanded to get fresh each day, even though going on a journey. It is recorded the disciple was told not to take purse or scrip, neither two coats or shoes. For it was supposed they would, by following His (Christ's) directions, be supplied with all that was necessary for bodily comfort, as well as spiritual.

Then if mind, or Christ, is to rule in this world, should man marry and be in subjection to woman, or woman to man, or should they be as Christ, ruling themselves and others, and being ruled by God the higher power—spirit would say, if ye have no need, it is better to remain single. While in some cases the same spirit would say, He that findeth a wife, findeth a good thing. But it is always enjoined upon men to belong to Christ before marriage, and indeed the first important command in life. Then to chose one in the same standing in life, otherwise marriage seems a failure and a fraud, and entails misery upon others, so long as that mind rules the offspring.

We read that Christ was tempted in all points like other men, yet without sin. For some good reason He chose to live a free man among men, yet not despising a married life; nay, He rather sanctioned it, but abhorred licentiousness or defilement of any kind.

Paul also spoke in favor of single life where the temperament and circumstances favored it, even though one was loosed from a wife, it was better to remain single or seek not another. Christ said that they were not married or given in marriage, in Heaven, or the other world. If the kingdom of Heaven is within you, as He said it *was* and His *authority* being as clear as can be found, surely it would make it appear a mere matter of fact that man would be a safer and more reliable person to His own welfare, having his liberty, than He otherwise could be, with one to hamper him by her will, if contrary to his. To the married He said, let those that have wives be as though they had none. Surely, if there is a heavenly state on earth, this would be within its radius. Where is no foolish indulgence, or mind leading thereto, the body would gain its normal state and become on a level with the mind; thus, a house upon a rock, wherein no storm can destroy, or break down. There are circumstances which do favor married life, and many sweets are often mingled with some bitterness, as it has been said, every heart knoweth its own, and often knoweth more than it should by reason of ignorance.

We read it is not good for man to be alone. That was spoken, perhaps, in the primeval days of humanity, for now he need not be alone when there is such a multitude of creatures living in all parts of the earth. No doubt for a wise purpose the majority of the inhabitants of earth seek an helpmate. But those purposes are defrauded, or conflict with one or other of the twain who unite their hearts to another, who are not in sympathy and harmony with the one they choose—their purposes

being different, or their temperaments and inclinations so different they could not accord. But to the main fact; marriage was ordained for the replenishing and inhabiting of the earth, and the care of each other. Thus the command, "Love one another, and thy neighbor as thyself." It became a necessity for the Creator of man to leave him, when finished, in a state capable of enjoyment and pleasure even in the married state, or he would fail to comply with the command to increase and subdue the earth and the animals upon it. But with the pleasure allowed and granted he (man) took it upon himself, when tempted of his own lust and drawn away, to live in excess of his strength, and indulgence in licentious pleasures brought his downfall and endangered those who should come after him, and does in these days as with Adam and Eve, the first inhabitants—we have knowledge of this. Thus all are to be tried, and if found wanting, must receive the scourge due to their excess. The command is given to listen not to the tempter will of the flesh, but subdue the passions or fleshly motions, as did Paul, when he said he kept his body under, and made it subservient to himself or his own mind, as he had received from Christ. Liberty, to a certain extent, is truly granted to all men who wisely seek to use it, for the rule is, "Be ye temperate in all things." Hence the power of restraint cometh from, or partly from, the overplus of vitality stored. He who eats and drinks greedily, must needs, while his digestive powers are strong, produce more than enough vitality for the common or daily need of the body. Hence the desire to expend or indulge in libidinous pleasures until habitually

constituted for no other pleasure; while on the contrary, others there are who are not capable of living in the same excessive way—cannot digest and produce enough vitality for their common daily labor and a temperate indulgence in the same pleasure. It is the natural desire for humanity at large to mate and leave some offspring behind, and to this end it was determined to be and appointed to be. But through numberless causes some are shut out or prohibited from reaping their desires; indeed did they accomplish this one object and seek to go no farther, they would do well; but with the privilege to go thus far and no farther, will takes the reins of pleasure, and seeks to live for pleasure instead of duty. Indeed did one indulge no more than duty demanded, bodily health could scarcely *suffer*, applying the rule of expending only the overplus or what the body could not *contain*, at such intervals as was compatible to Nature's laws and the mind of the wife's desires—allowing that she is not even demanding unlimited licence. But while mentioning the various circumstances concerning and controlling man's normal passions, it may not be amiss to state it to be a known fact that many debilitated and run down constitutions there are who would truly say, if they understood themselves and their surroundings, that to their food was largely due the cause of their debility and exhausted state, for Nature, deprived of its natural nourishment and nutrition, and displaced by a poisonous mixture, must seek to dislodge the deathly mixture, although by a loss of much vitality. Who has not noticed, when suffering from severe colds and influenza, an ejected mass of mucus, with the egg-like lymph

that needs to flow away in consummating the removal of the impure. Now, common sense would dictate to one that if they made use of no other ingredients but wholesome and proper food and drink, their bodies would not be loaded and provoked to discharge by coughing and spitting and blowing of the nostrils for weeks and months, large quantities of impurities, which are forced away by the poisons lodged within the mucus membranes of the various parts of the body. Exhausted nature resists a long time heavy loads of impurity, but in an unexpected moment, at last is sure to give way to death in some form or other. Now, as I have pictured by pen the sources of the worst of evils the races are addicted and led to, the one and the necessary thing the reader should do is to *contemplate*. Is the fact "can they?" Or will they run the same gauntlet of life as many, and make a failure? Or will they, as Paul says, after searching the Scriptures to see if these things be so, "fight the good fight of faith in Christ, who has promised to deliver from all that is sensual and unjust?"

Cleanse the fountain before the stream ; otherwise all is impure. We call the stomach the fountain concerning the body ; while the heart is the spiritual fountain concerning the soul. The stomach must be kept clean, and be provided with pure material, or the whole bodily structure becomes deranged. And the mind, or spiritual part of our being, must rule, in order to govern and control the stomach, watch over and keep from it those ingredients which cause fermentation of food, and other derangements arising therefrom. But none can exercise this cautiousness except the heart—the fountain of the

soul—has been made willing, or is now determined to *will* and to *do* those things that cause the whole machinery of life to *act* in accordance with Nature's and God's laws. No man could conscientiously think that out of an impure thing, purity could emanate or be obtained. The wise breeder of dumb animals does not look for it. He has to look well to his stock and his herd if he would keep them free from contamination, and on record as pure in breed or free from disorder. Or a pure article from an impure material. Therefore, upon these premises, we build no hopes of gaining perfect health and natural bodies, except we supply our bodies with pure material to build from; saving the body thereby from being overburdened and worked to cast out the impurity; that Nature always strives to do, but often fails. And like the fluttering bird falls, a prey to paralysis or some other more horrible death.

Sin and ignorance take the most pains and the least trouble to arrive at the path of duty, and to follow it. It is the duty of all men to provide his body, or house wherein his soul lives, with a pure and proper material in the first years of his ability to do so, and not to think of taking to himself a wife to create disease and wretchedness "until he has acquired a healthy body," and found a mate in the same condition, able and willing to live a life of unselfishness before seeking pleasure for pleasure's sake. Creation for righteous purposes is honorable in all, but for self-indulgence is disgraceful to the utmost, and pernicious.

A few plain passages of Scripture are herein inserted, designed to lead to a more careful study of Scripture,

with a view to gain its proper meaning and especial benefit. Many more might be inserted on different subjects, and leading to different opinions. But until the reader has chosen to be directed by the spirit and teaching of the child of Nazareth, the illumination necessary will elude his grasp and leave him unsatisfied and without true light and peace, and a subject of the most nauseating diseases humanity is heir to.

D. L. ESTRANGE.

Luke xi., 13—If ye then, being evil, know . . . how much more shall your Heavenly Father give the Holy Spirit to them that ask Him; ix., 56—For the Son of Man is not come to destroy men's lives, but to save them.

Prov. 4—Out of the Heart are the issues of Life.

Levit. xx., 25—Things abominable to God; xx., 26—Israelities should be Holy for God chose them.

Exodus xviii., 17—Jethro's counsel to Moses; xix., 10-14—Sanctification taught by Moses to the people by God's command; xix., 22—Let the Priests also sanctify themselves; xxiii., 25—Promise to heal sickness.

REFERENCES TO LAWS OF UNCLEANNES.

Ezekiel xxiii. ; Levit. xv. ; Psalms lviii., 3—The wicked go astray as soon as born.

I Cor. iii., 17—Whosoever defileth the Temple of God, him will God destroy.

Ezekiel xxiv., 13-23—In thy filthiness is lewdness. Because I have purged them and thou wast not purged ; 23—But ye shall pine away for your iniquities.

Romans iii., 17—The way of peace have they not known.

Galatians v., 13-18—Walk in the Spirit ; 17—For the flesh lusteth against the Spirit and the Spirit against the flesh . . . so that ye cannot do the things that ye would.

St. Luke vi., 40—The disciple is not above his *Master*. Every one that is perfect shall be as his Master.

Romans viii., 14—For as many as are led by the *spirit* of God, they are the *sons* of God (powerful). All power is given to him who believeth.

I John i., 5—God is Light ; ii., 6—He that saith he abideth in Him, ought himself also so to *walk*, even as He walked ; 15—Love not the *world*, neither the things that are in the *world*. If any man love the *world*, the love of the Father is not in Him ; iii., 6—Whosoever abideth in Him sinneth not : whosoever sinneth hath not seen Him, neither known him ; 9—Whosoever is born of God, sinneth not.

I John iii., 18—Let us not love in word, neither in tongue, but in deed and in truth.

Roman vi., 4—The resurrection of Christ. That, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk ; 12—Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

I Timothy ii., 14—Adam was not deceived, but the woman being deceived was in the transgression.

HEALING.

Jeremiah vi., 14—They have healed the hurt of the daughters of my people slightly, saying, peace when there is no peace; ix., 14—But have walked after the imagination of their own hearts.

John iii., 19-20—Men love darkness rather than light.

Psalms li.—David confesseth his sin. Behold I was shapen in iniquity and in sin did my mother conceive me.

Acts iii., 16—healing power; 17—Christ crucified through ignorance.

Acts iii., 23—Destruction threatened to all who will not *hear* Him—in the Revised Version, all who will not *obey* Him.

RESURRECTION.

Romans vi., 13—But yield yourselves unto God, as those that are alive from the dead.

Matthew x., viii—Heal the sick, raise the dead.

Colossians iii., 4—If ye then be risen with Christ; 9—Seek those things *which are above*; i., 13—Heaven described.

KNOWLEDGE.

Colossians iii., 10—After the image of Him, that created Him; ii., 12—Risen with Him through the faith of the operation of God, who hath raised Him from the dead; 20—Why are ye subject to ordinances?

I Cor. xv., 3 and 4—Resurrection; 22—Resurrection
44—Resurrection.

COVETOUSNESS.

Luke xii., 15—Beware of covetousness, for a man's
life consisteth not of the things he possesseth.

CHRIST'S RESURRECTION.

Mark xii., 26 and 27—He is not the God of the dead;
but of the living.

ALL THE LAW IN ONE WORD.

Gal. v., 13 and 14—Love thy neighbor as thyself; 24
—They that are Christ's have crucified the flesh; put to
silence emotions of the flesh.

A few passages of Scripture leading to a study of
the Scriptures.

Things promised and prophesied in Scripture that
should come to pass. A part has already been enacted.
A part is now being enacted in many places. A part is
yet to be performed. But one jot or tittle shall not pass
away until all is fulfilled or made perfect.

Acts iii., 23—Is now being fulfilled. Destruction of
all who will not *hear* Him—in the Revised Version, *obey*
Him.

Acts iii., 16—Healing *power*.

JUDGMENTS OF GOD.

Jeremiah vi., 7 to 19; 14—They have healed the hurt
of the daughters of my people slightly, saying peace

when there was no peace; viii., 11; ix., 14—In the imagination of their own heart, which their fathers taught them.

PUNISHMENTS ACCORDING TO THE DEEDS DONE.

Luke xii., 48, 49, 51. Father against son—53.

Luke xi., 46—Woe unto you lawyers also, for ye lade men with burdens grievous to be *borne*.

REDEMPTION.

Psalm xxx., 7—FOR WITH THE LORD THERE IS plenteous redemption, and with Him there is *mercy*.

ETERNAL LIFE.

St. John vi., 68—Thou hast the words of eternal life. Truth that gives life. To whom shall we go. vi., 63—Spirit that quickeneth; flesh profiteth nothing.

Thess. xi., 10—Cause of being lost. xii., 13—Because they received not the love of the truth.

TEMPTATIONS.

I James i., 14—Every man is tempted when he is drawn away of his own lusts and enticed.

FLESHLY EMOTIONS.

I James ii., 26—Faith dead without works.

Prov. xxix., 19—WILL NOT BE corrected BY WORDS.
(But example *and precept*).

Exodus xv., 26—I will heal thee.

Psalms ciii., 3—If *obeyed*.

Thess. iv., 3—Unification ; vii., 9 and 11—Do your own business ; 14—Support the *weak*.

Numb. xix., 13—Whosoever purifieth not himself defileth the temple of the Lord.

PURIFICATION.

I Peter ii., 11—*Abstain from fleshly lusts*.

Luke vi., 49.—He that heareth and doeth not is likened to building on the *sand*.

Prov. xxxi., 3—Give not thy strength unto women, or thy ways to that that destroyeth *kings*.

Job xl., 6 and 7—Gird up thy loins like a *man*.

James ii., 26—For as the body without the spirit is dead, so faith without works is *dead*. Dead in *sin* if not obeying the *commands*. Why callest thou me Lord and do not the things which I say. If thou wilt thou mayest be clean. Receive ye the Holy Ghost, the Spirit, the power. Submission to Christ causes the spirit to fall upon whosoever willeth to do the work of Him who sends here or there.

PREPARATION FOR WORK.

I Peter iv., 1—Arm yourselves with the mind of *Christ*. No longer live in the lusts of the flesh.

SERVANTS.

Rom. vi., 16—Ye are his servants when ye yield yourselves as servants to *obey*.

Prov. xx., 27—The Spirit is the candle of the Lord.

Matthew xxvi., 41—Spirit willing; but flesh *weak*.

I Cor. ii., 10—Spirit searcheth all things.

II Cor. iii., 3—Written with Spirit of living God, in fleshly tables of *heart*; 6—The latter killeth, but Spirit maketh *alive*; iii., 17—Now the Lord is that Spirit. Where the Spirit is, there is liberty.

Matthew xxiii., 8—One is our Master, even Christ.

PREPARATION.

Rom. viii., 9—Have not the Spirit of Christ, he is none of His; 10—If Christ be in you, the body is dead to *sin*.

Rom. xv., 1—We that are strong ought to bear the infirmities of the weak, and not please ourselves; xv., 3—For even Christ pleased not Himself.

A NEW CREATURE.

Cor. v., 17—If any man be in Christ, he is a new creature, not in name but in *deed*.

LIBERTY.

Gal. v., 13—Use not liberty for occasion to the flesh; 14—All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself; 18—If led by the Spirit ye are not under the law.

ANTIDOTES AND THINGS VALUABLE FOR RELIEF OF COMMON AILMENTS IN EVERY-DAY LIFE.

NEURALGIA.

A liquid of salammoniac—1 oz. dissolved in water to a briny taste. DOSE—One tablespoonful every fifteen minutes until relieved; diet on meats, fresh and easily digested food, such as agrees with the stomach.

HEARTBURN.

Water, $\frac{1}{2}$ cup; carbonate or common soda, $\frac{1}{4}$ teaspoonful. Sip until gas rises.

RHEUMATISM.

A preparation of bromide of potash and water, or $\frac{1}{4}$ iodide of potash and water; mixed at any drug store. One tablespoonful before eating and going to bed. Or 1 qt. brandy and 1 oz. saltpetre dissolved, if not addicted to drunkenness. One tablespoonful before meals and going to bed. Strong people may increase the dose to three spoonfuls.

BURNS.

A coating of arnica.

COLIC.

Use carbonate of soda, same as for heartburn or sour stomach.

For severe colds and general pains all over, or inflammation, use warm bath, or equalize the temperature and circulation of the body by any means possible without producing exhaustion, using plenty of fresh air and exercise when possible.

FOR FITS.

Use the warm bath.

FOR FELONS.

Equal parts of aqua ammonia and sweet oil. Apply as soon as it appears.

FOR CORNS.

Use a plaster of pine turpentine after paring the hard top off.



